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An excellent illustration of the power ascribed to exuviae is the use of sweat to arouse love. Thus a sorceress sometimes mixes a little perspiration from the sole of a girl's foot with some soot from the chimney, and pronounces a formula over the mixture; if the girl pours this concoction into a drink given to a boy, he will surely fall in love with her and soon marry her.[52]

When a person faces a serious situation and wants to be sure that the means employed are effective, he resorts, as in some of the above-cited cases, to a professional sorcerer (*czariwnyk*) or soothsayer (*prymiwnyk*) for assistance. Of these practitioners, mostly women, the most proficient are thought to be the Gypsies,[53] and especially the offspring of a Gypsy and a Ukrainian peasant.[54] A sorcerer or sorceress is never born but made. A woman who wants to become a sorceress must fast for nine consecutive days, abstain from ablutions and prayer, indeed, renounce completely her belief in Christ, and carry an undeveloped egg under her left armpit throughout the period. She must not, moreover, reveal the secret of her power, lest she lose her skill. On her dying bed, however, she should tell everything to another woman, in order to avoid the suffering of a lingering death which would otherwise be her fate.[55]

The sorcerer or soothsayer foretells future happenings by reading the lines of the palm, by extinguishing coals in the manner already mentioned, and by pouring wax upon water and observing the different shapes it takes.[56] To put an end to malicious gossip,

> a soothsayer is called in, and a lock is handed her. She washes the lock in water, brought by the master of the house, walking backward all the way, from an abundant well, and then closes it in order to put an end to the gossip. In case the latter is very menacing, two locks may be washed and shut. Having closed the locks, the soothsayer sweeps all the dirt and dust of the room into the water, and has the inhabitants of the house take off all their clothes and wash themselves with it. Finally she washes the windows too, and then

[52] *Ibid.*, p. 139.
[53] Szuchiewicz, *op. cit.*, iv, 291.
[54] Kolberg, O. *Przemyskie* (Kraków, 1891), p. 236.
[55] Szuchiewicz, *op. cit.*, iv, 291.
[56] *Idem.*

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756 pours the water with all its dirt (the gossip) out through the
791 window.[57]

While the female soothsayer occupies herself mainly with
789 prophesying the future, making love magic, and the like, her
759 counterpart specializes in weather control—in banning hail, thunder, snowstorms, and torrents, and in bringing the rains needed to relieve drought. Even in such cases, however, the ordinary man is far from helpless. Armed with formulas and more concrete means, he can avert a calamity even without the aid of a weather expert. It will be convenient, therefore, to examine the weather lore of the people before turning to a consideration of the professional.

789 The layman, first of all, is much given to predicting the weather,
787 which he undertakes with the greatest of confidence, especially at Easter. On this day he forecasts atmospheric changes throughout the year, and these prophecies are not mere pastimes, but are believed in to the extent of letting them determine important economic activities.[58] Work and cattle trading, for example, are done in accordance with these predictions. If it rains on Easter Day, the whole summer will be wet; fair weather foretells a dry summer, and unsettled weather means that in general a good summer is at hand. Aside from these general prophecies the people indulge in more minute predictions on the same day. If fair weather prevails from 1 to 3 a.m., an early and fair spring may be expected, and the price of hay will rise and that of cattle will fall. If the weather is pleasant from early in the morning until noon, then the approaching spring will be fair and the harvest good; if, however, the morning is fair at first but the sky later becomes overcast, the spring will indeed be pleasant, but the time of the maize and potato harvest will be characterized by inclement weather. Further detailed predictions are made from the kind of weather prevailing during the evening and on the following night, and the work in the fields and pastures is planned in accordance therewith.[59]

789 The layman can also, as already intimated, do much to avert hail or relieve drought without calling upon the aid of the weather

[57] Kaindl, in *Globus*, lxxvi, 276. [58] Szuchiewicz, *op. cit.*, iii, 8.
[59] *Ibid.*, pp. 8-9.

843 If a pregnant woman looks fixedly at a person, or for that
784 matter if he stares at her, her child will be pretty or the reverse,
789 depending on that person's appearance. She therefore tries not to look at or be seen by an ugly individual.[6] She also avoids looking at a fisherman, lest her child will have a restless nature.[7] Neither must she watch a horse shaking its head, or her child will be constantly subject to similar behaviour.[8] If, on the other hand, she happens to see a galloping steed, her pregnancy will last twelve months.[9] Upon observing a mouse, an expectant mother must spit and touch her abdomen; otherwise her child will be born with a mark resembling a mouse on its body. A fire in the village may have a similar effect; if a woman is frightened by it and does not spit immediately, her unborn child will have the mark of a flame on its body. Should a pregnant woman eat an apple at the approach of her confinement, warts are likely to appear on the face of her child;[10] and if the apple be a stolen one, the child will grow up to be a thief.[11]

843 Definite signs enable one to predict the sex of an unborn child. If the prospective mother eats her meals with a good appetite, for example, it is a sign that she will have a boy; otherwise her child will be a girl. According to another indication, if the woman is to have a boy large spots appear on her face before her confinement, but if her face remains smooth and white
844 she is sure to have a girl.[12] The destiny of the child, and even
777 of the parents, can be foretold from certain omens. If birth
787 occurs around noon the child is destined to be unfortunate, while a baby born at daybreak will be lucky.[13] The crowing of a cock during birth is a bad omen. The birth of twins presages disaster, *e.g.*, the imminent death of one of the parents or the

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[6] Kolessa, J., "Narodziny i chrzciny, wesele i pogrzeb u ludu ruskiego," *Zbiór Wiadomości do Antropologii Krajowej*, xii (Kraków, 1889) 117; Kaindl, *Die Huzulen*, p. 4.

[7] Kaindl, *ibid.*, p. 4.

[8] Kolessa, in *Zbiór Wiad. do Antr. Kraj.*, xiii, 117.

[9] Kaindl, *Die Huzulen*, p. 4.

[10] Szuchiewicz, *op. cit.*, ii, 1.

[11] Kaindl, *Die Huzulen*, p. 4.

[12] Kolberg, *Pokucie*, iii, 174.

[13] Kaindl, *Die Huzulen*, p. 4.

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844 777 787 impoverishment and consequent ruin of the homestead.[14] According to another version, the birth of twins or triplets is a general punishment from God.[15] Since eating two potatoes, two apples, or two plums would result in her having twins, a pregnant woman is most careful to abstain therefrom.[16] A child born before the ninth month indicates that the woman has been unfaithful to her husband.[17]

843 844 The Ukrainian peasant woman, as a rule, goes about her daily tasks uninterruptedly until the very onset of labour pains. The mountainee. woman in particular, owing to her robustness, seems to give birth with an unusual ease and unconcern. Besides attending to her routine work in the house, she is occupied at a period very close to her confinement with such work as milking cows, constructing fences, and pitching hay. Only a woman who is constitutionally weak takes to bed when she feels that her accouchement is not far off. Others often deliver their babies wherever they happen to be at the time—in the barn milking, in the field, or anywhere else. Sometimes a woman goes up to the attic, and after a few moments hands her baby down to someone below and then climbs down after it.[18] Women have even been known to return from market with a newborn baby in their arms and a sack full of purchased articles on their backs. In order to avoid leaving blood spots behind her in case she delivers her baby outside of the home, a woman who expects to give birth at any moment often puts on a pair of men's trousers under her dress when leaving the house.

844 Birth itself is surrounded by a mass of practices, again mostly imitative in nature, which are concerned rather with the well-being of the infant than with preserving the health of the mother.[19] When the hour of confinement arrives the husband repairs to call the midwife (*baba*), who is usually a woman with

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[14] Kolessa, J., "Ludowy wiruwania na pidhirju," *Etnograficznyj Zbirnyk*, v (Lwów, 1898), 83.

[15] Kaindl, *Die Huzulen*, p. 5.

[16] Kolessa, in *Etnograficznyj Zbirnyk*, v, 83.

[17] Kaindl, *Die Huzulen*, p. 4.

[18] Szuchiewicz, *op. cit.*, ii, 2.

[19] Vowk, C., *Studii z Ukrainskoi Etnografii ta Antropologii* (Praha, n.d.), p. 188.